purſuing their road, may bound over many decorous prejudices, without leaving modeſty behind. Make the heart clean, and give the head employment, and I will venture to predict that there will be nothing offenſive in the behaviour.

The air of faſhion, which many young people are ſo eager to attain, always ſtrikes me like the ſtudied attitudes of ſome modern prints, copied with taſteleſs ſervility after the antiques;—the ſoul is left out, and none of the parts are tied together by what may properly be termed character. This varniſh of faſhion, which ſeldom ſticks very cloſe to ſenſe, may dazzle the weak; but leave nature to itſelf, and it will ſeldom diſguſt the wiſe. Beſides, when a woman has ſufficient ſenſe not to pretend to any thing which ſhe does not underſtand in ſome degree, there is no need of determining to hide her talents under a buſhel. Let things take their natural courſe, and all will be well.

It is this ſyſtem of diſſimulation, throughout the volume, that I deſpiſe. Women are always to *ſeem* to be this and that—yet virtue might apoſtrophize them, in the words of Hamlet—

Hamlet—Seems! I know not ſeems!—Have that within that paſſeth ſhow!—

Still the ſame tone occurs; for in another place, after recommending, without ſufficiently diſcriminating delicacy, he adds, 'The 'men will complain of your reſerve. They 'will aſſure you that a franker behaviour 'would make you more amiable. But, truſt 'me, they are not ſincere when they tell 'you ſo.—I acknowledge, that on ſome occaſions it might render you more agreeable 'as companions, but it would make you leſs 'amiable as women: an important diſtinction, which many of your ſex are not 'aware of.'—

This deſire of being always women, is the very conſciouſneſs that degrades the ſex. Excepting with a lover, I muſt repeat with emphaſis, a former obſervation,—it would be well if they were only agreeable or rational companions.—But in this reſpect his advice is even inconſiſtent with a paſſage which I mean to quote with the moſt marked approbation.

'The ſentiment, that a woman may allow 'all innocent freedoms, provided her virtue 'is ſecure, is both groſsly indelicate and dan-

'gerous,